



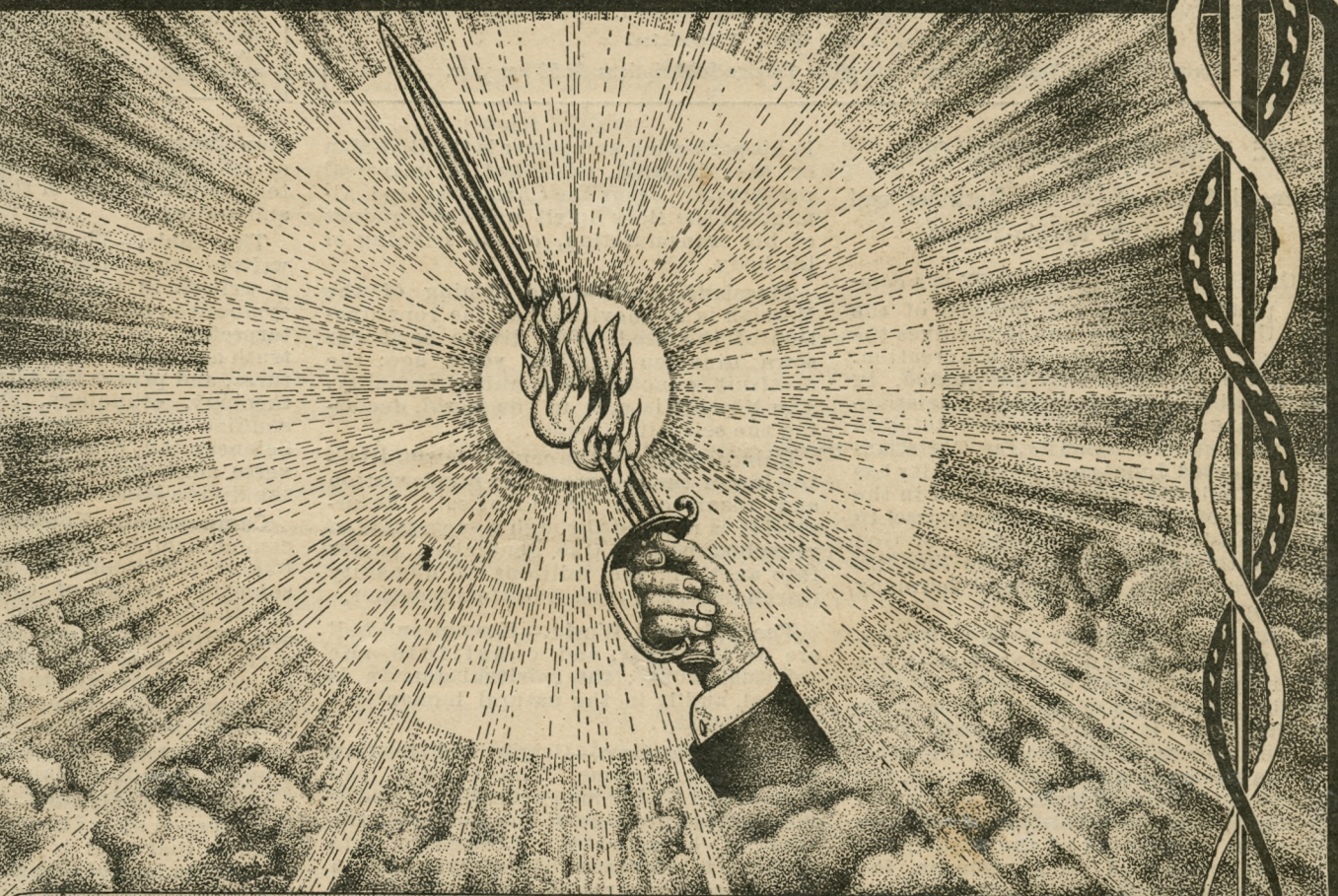
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 638

The Alchemical Laboratory of the Brain.

PART XXX.

Further Analysis of the Fifth Ventricle; the Transient Heavens of Humanity; the Progress of Angels; the Creation of the Fifth Universal Kingdom.

KORESH.

WHERESOEVER TWO OR MORE FIBRES of differential qualities meet in functional operation, there we will find such an alchemical elaboration as to insure the change of the alchemical essences into secretions of a different character. In the intricate ramifications of the constitution of the septum lucidum, in which we find an ependyma on one surface and the delicate extension of the pia mater—or, perhaps more strictly, the piisima mater—on the other, we may be assured that the excretory function of the septum is of a very essential and a very delicate order. It is as if the heavens and the earth should meet in the most extreme degree of aspirate desire for that final metamorphosis in which the ultimate performance of use should terminate.

The delicate membrane entering into the union of the pia and piisima mater forms the internal surface of the septum lucidum, constituting the walls of the fifth ventricle. It is the medium of the supply of the ventricle with its secretion; and this is the stellar chamber of the group of functions of which the seven divisions of the inferior gyrus of the frontal lobe comprise the organic base. The projections which enter into the constitution of the septum lucidum proceed from both the roof and the floor of the cavity called the fifth ventricle; this blending is of the most refined tissue, and carries the most subtle spirits of the cerebral elaborations, or, more strictly, of the encephalic mass, because from the raphe of the fornix, which constitutes the bottom of the ventricle, these delicate extensions are

projected from the functions of the cerebellum as well as the intermediate parts.

The piisima mater which lines the internal cavity of the fifth ventricle, is of a character similar to that of the pia mater which covers the gray or cellular matter of the brain, except that it is much more refined and delicate. It is the softer mother of the extreme elaborations of the anterior portion of the cerebrum. The fibres from the anterior lobe of the brain converge to and circle around that portion of the corpus callosum and fornix which contributes to the formation and function of the third ventricle. The most interior, refined, and elongated fibres communicate, through the formation of the septum lucidum and through the lyra of the fornix, with the corpora albicantia, terminating at the corpora albicantia.

The fifth ventricle expands and contracts correspondingly with all the ventricles of the brain. It fills with its spirituous essence when its corresponding contributing cells contract, and empties its secretions when they expand and the ventricle contracts. In the contraction of the ventricle it is emptied of its contents, which finds its way through the lyra into the corpora albicantia. The centers of the frontal lobe, from which the secretions of the fifth ventricle are derived, contribute specifically to the motions of organic life in the body.

The peristaltic action of the alimentary canal, and those motions upon which depend the activities which carry the lacteal secretions of the alimentary canal through their various channels of supply to the blood,

derived from the functions of alimentation, receive their impulse from this source. It must not be inferred, because the brain centers of the anterior lobe of the cerebrum contribute to the functions of the internal and involuntary motions of the activities of organic life, that this is their only function. They are mental faculties as well as the sources of the various involuntary motions of the viscera and parts of the entire body. They not only act in these distinctive capacities, but by induction they operate through those centers of the cerebrum which convey the forces of motion of the voluntary character.

We have shown the significance and importance not only of the ventricle under consideration, but also the importance of a knowledge of its character and use; and the question will be asked, What has this to do with the bread and butter question for the masses who are being exploited for the benefit of the millionaire? This question will be answered later, in the progress of this particular exposition. From the common theological point of view, the great question of the age is the salvation of the soul, the processes of which are so simple that the most simple-minded man may find the way and walk therein. This is a great mistake. The way is scientific; and when we consider that even the most "scientific" men are trying to discover the sources of human existence—the origin and destiny of man; that the most astute are ignorant of the simplest laws of common physiology; and that all men at the present time are the subjects of imperfect health, and are not able to apply the laws of restoration because of ignorance of their own being, can we assert that the way is an easy one? The soul will be saved when the body is redeemed. When this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then, and not until then, will man have conquered death—the arch-enemy. The time has come in which the Apostle's injunction serves well; namely, "add to your faith, * * knowledge." Faith without works is dead; and the works of the law upon which life depends must be the result of the science of life. The science of life is therefore necessarily the science of man; in perfection, the science of God, because man is the image, form, likeness, and function of Deity.

We have urged upon the student of Koreshan Universology the necessity for a sufficient comprehension of the laws of correspondencies, so as to observe the relations of the parts of the vidual man, and more especially the individual, to the corresponding parts of the universal or Grand Man, as to see somewhat the offices of the relative parts of the universal body to its spirit colaboratories. The vidual man has his temporary spheres of retention, in which there is a successive filling and emptying of their secretions. These correspond either to the temporary heavens or hells,

respectively, of the universal man. It is not generally understood by the church and the world, that the heavens which are so much talked about with a great display of conceit, are only temporary residences; as for instance, the heavens of the Jewish dispensation, at the termination of the age, which were rolled together as a scroll and passed away, when all things were made new, and there began to be formed the heavens of the Christian dispensation, which at the termination of the Christian dispensation will be rolled together again as a scroll, when there shall be new heavens and a new earth, because the old heavens and the old earth will have passed away. This is not only true according to the disclosures of the form and function of the vidual man, but according to the predictions of the Prophets, the Lord, and his Apostles. The Christian heavens will pass away, and the time is at hand. The Christian heavens are the ventricles of the universal man; they contribute to the functions of the universal body as well as to the permanent heavens, where reside the Sons of God, made such by the exaltation of the angels to their highest estate.

The fifth ventricle in the universal man is a specific heaven for the aggregation of those who are in the love of the science of uses for the purpose of uses in the body and in the exalted heaven. The right and external layer of the brain is in the *love* of things, while the left side, correspondingly, is in the *science* of the corresponding things. In the fifth ventricle the juices of the contributions of the cerebrum are blended into one uniform combination of function. The love of things and their science are one in the fifth ventricle; so in the corresponding heaven, the love of uses and the science of uses are one. This heaven has particularly to do with the final events of the age, and is thus the Guiding Star of the age, in the heaven of its operation.

We have thus far followed the line of the descent of the course of the contents of the ventricles, and not that more subtle influence which inversely transmits a counter current. Invariably, when an alchemical elaboration takes place, there are two directions of the counterflow which obtains at the time of the alchemical ebullition. At the same time that the cells of the brain are resupplied, the body is also replenished from the resource—the fifth ventricle under consideration. The corpora albicantia constitute a magnetic center, and lie at the very terminus of the flow of the currents derived from the fifth ventricle downward; and at this pole of descent there is an elaboration which, through the recurrent action of the lyra, carries the magneto-electric currents back to the brain centers. This is an actual ascent from the body to the brain, because the secretions of the ventricles are the commingled results of both the body and the brain.

It will no doubt be a disappointment to some who

are ignorant of the character of the heavenly angelic state, to be positively informed that the angels of any specific heaven are not to remain in such heaven and continue to be angels; but such is the truth as revealed through the science of Universology. The heavens of the angelic state are absolutely temporary. The passage from the heaven is through a descent into the Arch-natural; for here obtains the conjunction which unites the angels with the corresponding part of the body, to become, through such conjunction, the fruition of the dispensation, namely, the Sons of God, supremely superior to the angelic state. It is through the function of the fifth ventricle of the universal man that the Sons of God are brought forth; and this is through the great conflagration which has long ago been predicted, and which will as certainly come to pass as that there are laws of eternal life.

In a recent number of some periodical, the name of which we do not recall, nor do we remember the name of the writer, the question was asked: "What, after the present development which we have denominated man? Is there to be some higher form of life as the product of the processes of evolution?" Why ask such a question? Thirty-five years ago we declared the fact that there would be another race, and that the Seed of such a race was planted in the soil of humanity at the beginning of the Christian dispensation. We declared the character of the Arch-natural man, the Son of God, as the product of the involution of the race in its own product; that he was produced as seed according to the fact that he was the Seed promised; that he came to be absorbed into the soil of humanity, and because he was planted in thousands, that thousands would become, through that planting, Arch-natural men. Of course, there is to come a new race; it is according to prophetic prediction, and also according to the laws of scientific progress.

The Guiding Star ventricle will empty its contents, and this heaven of the universal man will pass away in the creation of the fifth kingdom, namely, the kingdom of Arch-natural men made in the image and likeness of God. They will constitute a definite and comparatively small number who will make a new confession, and in it will sing a new song that no man can sing but the hundred forty and four thousand. They are in the highway, wherein no man can walk but those who are in the way. They are wayfaring men because in the way and, though novices, cannot err nor go astray. This is the highway which the Lord has cast up for the wayfaring man to walk in, and no man can find it except through that confession which acknowledges the Messianic law and its product, the Messianic manifestation as raised up from among men.

The world is about to be thunderstruck in reality, for the Sons of Thunder are about to appear. It

will be as sudden as an electric shock; the great miracle of the ages—the new material birth of the Sons of God, who are coming to arrange the affairs and shape the destinies of men. It will be a wonderful event, that of the manifestation of righteous men to govern the affairs of state, and to eliminate from politics the influence of the trust legislators who now work upon the people's pay, for the legislation which robs the people of the products of their service. The hour is at hand!

New Century Studies and Reviews

Lucie Page Borden

CIVILIZATION, PAST AND FUTURE.

The Trend of Progress and the Prophecy of History; the Influence of Religion; the Anglo-Saxon Race.

THE BROAD STREAM of tendency which aggregates society has its outcome in civilization. The polish which comes from the friction of wits is its distinctive characteristic. The most important civilizations of the world are those of Babylonia, Egypt, Greece, Rome, and that of the present day. The Eastern monarch whose reign lasted forty-three years and whose palace was called the "Admiration of Mankind," made Babylon the mistress of the world. This monarch, whose career is a dream to the men of this time, boasted that he built the inner wall of Babylon, the Imgur-Bel, in fifteen days; and Herodotus says that it was 335 feet high and 85 feet wide.

The city was said to cover an area five times as great as that of London. The "hanging gardens" which were built by Nebuchadnezzar, are still known as one of the seven wonders of the ancient world. These gardens were raised upon tiers of arches at least 75 feet high. The houses in Babylon were three or four stories high. The public works were not unequal to those of this day. The civilization of ancient Babylon does not contrast unfavorably with that of this era. The wonderful temples and palaces and reservoirs are not inferior to modern structures. Babylon consolidated Assyria in one empire under Nebuchadnezzar. The magnificence and the wickedness of the great capital have come down to us. When Babylon fell, through the entrance of Cyrus the Great, her Jewish captives exulted. Babylon means "the gate of God" or "of the Gods;" and the national epic grouped old myths about a solar hero. Religion was the groundwork of its aggregation of peoples; and its ruins, most of them, are the remains of temples. Assyria was in other things the pupil and imitator of Babylon, but not in this respect, for she was not primarily a religious country. The character of Assyrian art is secular, that of Babylon sacred and sepulchral. Every temple in Babylon had its observatory, showing how the aspect of the physical heavens was associated with religion. Science was still called sacred in the dawn of history.

The civilization of Egypt is better known than that of Babylon. The papyri deciphered by famous Egyptologists have yielded their secrets, so that the dynasties, the manners, and customs of this interesting country are familiar, not only to the student but to most readers. The religious element was not any less strong in Egypt than in the ancient country of Babylonia. The beneficent Goddess Isis, the great Mother, was worshiped no less than her son Horos, or her husband Osiris. The grandson of Noah was the founder of the Egyptian race, and Egypt was in some degree nurtured in the knowledge that had come down from him who was called "The Breath of God." This knowledge had not been kept in its purity.

The captivity of the Hebrew people is a feature in Egypt as well as in Babylon. The wonderful development of the city on the Nile in the refinements of civilization must be noticed by every student of the country. Egyptian hieroglyphics have been deciphered as carefully as the cuneiform inscriptions of Babylon, and one is able to judge and compare the two civilizations. The "Book of the Dead" is the most important religious work that has come down to us from Egypt. It relates to the future state. Life after death has been termed the central thought of the Egyptian; as such it is represented in his art. His tombs were built to withstand the assaults of time. It has been said that the chief object of every man's life was the building of his tomb.

The Greek civilization derived much from the Egyptian, especially in the arts of life. The passion of the Greek was for two things—beauty and divine philosophy. Culture was the chief characteristic of Athens which was dedicated to Athene, the Goddess of wisdom. The Greek theogony is too well known to require description. The Pantheon was the temple for the worship of all the gods. The Greeks developed the idea of the human body as expressive of the noblest thought.

The Roman civilization imitated the Greek in many respects. It was also built upon a multiplicity of gods. Law and order were the Roman's watchword, but luxury and effeminacy caused this empire to fall like those of the past. The great civilizations of the world are gone. Each had in itself the seeds of its own dissolution. But out of the blending of races has come a new product, the Anglo-Saxon. Into the arena of thought has come a new contestant. The civilizations of the past have produced friction, and friction has polished the Stone which has come to be the corner of the future age.

If all the past that the mind can survey shows degeneracy in man, it follows that the future must contain the fulfilment of hope in his perfection. The civilization of the Occident centers in the Christ. Yet how far the present is from exemplifying his life! Suppose the whole trend of the empires that rise and magnify and fall is toward the production of the perfect civilization. Then one sees the golden thread of divine purpose flashing through the dark mazes of history. The life of the Christ must reappear in its amplitude in order that the perfect age may dawn.

The President's Message to Congress.

A PROPOS of the President's message, one of the largest newspapers of the country has a cartoon which summarizes the impression it has made. "Teddy" is represented as a Colossus astride the White House; while the American flag with his picture in the centre of the starry field and the "big stick" for its standard, is conspicuous in the foreground. Below, is the familiar legend, "I am the State."

It would seem that this message, which may certainly be termed voluminous with its twenty-eight or thirty thousand words, hints at imperialism in the minds of his countrymen. It is almost a pity that the President should not have compressed his views into smaller compass. The message is wordy, but it is of deep interest to his constituents. It is tedious to wade through so long a document, but the key-note is found after careful perusal to be the exaltation of national sovereignty.

The assertion is made that state supervision is inadequate to control the great corporations, the insurance companies, and the railroads. In place of this, authority should be vested in the Federal Government. The President thinks that Government ownership of the great thoroughfares of traffic is most undesirable, but he urges the necessity for securing just and reasonable rates subject to the control of a body appointed for this purpose, with more vim and decision than the United States Courts. The acknowledgment that the great corporations are not adequately controlled shows where the weakness in the democracy lies. The President would not restrict competition, but he fails to see that in admitting the incompetence of the state to cope with the results of free and long-continued competition, he arraigns that which he upholds.

Moreover, some space in the message is devoted to labor troubles. The confession of such troubles shows a failure in adjustment under competition. President Roosevelt owes his popularity very largely to the stand he has taken on this question—to wit, that the law shall deal equally with capitalist and employee, and that both are entitled to its protection. The justice of this stand is indisputable. His impartiality is his strongest point of favor with the American nation. But how shall we do away entirely with the labor difficulties? Government supervision is the method devised by the head of the nation. It remains to be seen whether the Federal Government will exert better control over certain tendencies that threaten to engulf the Republic than the state has done. The reputable men of the country are not paying too much attention to Mr. Lawson's disclosures, but some are inclined to think that he is logical in telling the people that to put more power into the hands of politicians when the places already under their jurisdiction are controlled by machines and gangs, is a very hazardous proceeding.

The President's message is straightforward, manly, and dignified, but he does not write from any standpoint save that of the competitive world. On such

questions as the building of the Panama canal and the maintenance of an adequate naval force, he is unsurpassed.

One of the most significant portions of the document deals with the woman question. There are over 5,000,000 working women in the United States, and they seem to be a disturbing element in business and society. The President is deeply interested in their future and would recommend some kind of legislation in their behalf. Exactly what it should be he does not explicitly state, but he desires to protect them in their work. It is a noble thought, and the framing of laws to insure justice to woman and a compensation for her work equal to that received by the opposite sex should not be neglected.

That women are underpaid in many departments of effort is deplorably true. The President thinks this army of workers should marry and be home-keepers. If women were not happier in their new field earning a competence, they would not be crowding into the avenues of trade and offering to compete with men. The future destiny of the American woman is full of light, for the Champion of her purity has appeared with the ardor of a new gospel. Marriage has become distasteful to a large number of women. The reason for it is obvious. They wish to be free in person and in fortune. How many men refuse to bestow any kind of adequate sum upon their wives in proportion to their own income? And yet these women are supposed to dress, to set their tables, to pay their house-keeping bills, and to make some kind of an appearance before the world.

The wise, candid, and impartial policy of the President toward the foreign dependencies of this country is to be highly commended. The whole message is the fruit of much deliberation and comes from an honest and thoroughly fearless man who wishes to be the means of moral advancement to his countrymen and to the world.

General Contributions

THE RESTORATION OF THE LOST WORD.

The Origin of all Activity and Form; the Living Language of Deity; the Overcomer the Shepherd from Joseph.

BERTHALDINE, MATRONA.

THE PRIMARY CAUSE and origin of all activity and form is the attraction between God and man. God the Word, the spirit-concept of every cosmos of the eternal universe, is the regenerate life-potency of its prior seed, the Word made flesh. The seed of cosmic orders of universal life is an eternal production of the union of the physical and metaphysical domains in a cosmic cause-point, called the Alpha and the Omega.

"In the beginning was the Word, and the Word was with God, and the Word was God;" and "the Word was made flesh and dwelt among us." This Word-God

made flesh is the highest product of universal creation. It preserves intact the all comprehending mentality of vital truth, the biunity of wisdom and all-potent love. These two equivalents of eternal life lack living expression of life minus the flesh of Christ, the Seed of their eternal perpetuity. United for eternal life the two eternally speak their love and wisdom by One whom they raise up from among men, to be to men as God and named by men "the Anointed of God." To him is given power to become the Son of God, and the express Father-Mother Deity of an age specifically reproductive of his kind. The form of man produced by the biune Deity of love and wisdom is the divine image and likeness. Men to be justified in self-worship must attain this image and likeness. To attain it they must first behold it as the Lord their God, and as such enshrine it in their hearts. From their mentalities become at-one with the mind of God in the science of the laws of his being, by a God-instituted covenant relation with himself, man may work out the salvation of his Godhood, his God working in him to will and to do his own good pleasure.

The infolded first One of every grand cycle expressive of its Word-concept of love and wisdom personified or made life-giving, must be enshrined for his worship and reproduction by the unfolded or developed understanding of a prior infoldment. This shrine for God-anointed humanity is from age to age made up of such as have "eyes to see and ears to hear" when there standeth among them one whom God hath raised up. God builds for himself on a well-selected Rock an up-to-date house, and it takes him an age to build it from the "beginning," it is said, "before the world was."

The "book of the generation of Jesus" determines how the Word builds for himself a house. The Word having been made flesh for the revitalizing of a world dead, from which he rebuilds himself a house in the natural, is maintained eternally in the heavens as the spiritual or "Word-concept" by his so doing. The book of the generation of Jesus displays forty-two generations of human life as contributive to his specific character of divine manhood and Messianic mission. These forty-two generations environed and transmitted a germinal beginning, being gestated to be born of an elect matrix, and transmuted to the spirit of life for a world to come.

The spirit of the Word is said to "move upon the face of the waters." These waters are the universal humanity, seen by St. John of celestial vision as "many waters," which his angel instructor interpreted as "peoples, and multitudes, and nations, and tongues." This great sea of troubled humanity becomes at times so storm-tossed that every ship of state that plies its highways is wrecked and engulfed. It becomes an ocean of chaos, great darkness resting upon it. Destruction prepares the way for reconstruction. The heavens "wax old as doth a garment." The world-weary sigh for youth and newness, and the Ancient of Days takes measures to again become the "beginning

of years" by a divine birthright. The lost Word long unspoken becomes a new spoken language.

An inexpressible longing for the Comforter is in the breast of the world-weary. Nothing satisfies, no mortal tie ties man to God. He cannot even name nor find him; he can only cry like a child in the dark. God died long ago in the race. The church has shown forth his death by the symbolic bread and wine for centuries of hope, reliant on the promise, "I will come again." "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." "Whither I go ye know, and the way ye know." The way was the way of death by crucifixion, and the place was the bosom of the Father, the Church-Triumphant from which he reproduces himself as the seed of the woman to be given birth as the many Sons of God.

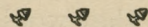
The eternal truth of the biunity of divine wisdom and love, the Word-concept of two in perfect unity, will raise up its Sower and Reaper at the last day, and he shall stand in his lot among men, a veritable Solomon in wisdom, a veritable Daniel in divine judgment. He ever comes and goes, the Messianic Man, the up-to-date expression of God to man, as he came and went nineteen centuries ago. He was born an infant, grew to manhood, and became known to a few as God's Anointed. He suffered martyrdom, being wounded in the house of friends and slaughtered by his enemies. He manifested the eternal dominance of divine life in the living Word, took again its living form and comeliness, and dissolved it to disseminate its essence of life-giving spirit to all who believed in his name.

The functions of Messianic characters differ as do the succeeding ages. There are seven spirits in the unity of the Deific Word to be expressed by personalities of corresponding Messianic functions, producing ages in succession called worlds or eras of human progress. These ultimately produce a Messiah who comprehends them all to reproduce them all in simultaneity. The Messiah of the seventh age fully accords with all preceding Messianic manifestations in the fundamental principles of divine doctrine and life, because he involves them all as factors of his individuality. Because he involves them all it is for him to produce the octave of their harmonies and give a simultaneous expression to their glories as the promise of the rainbow fulfilled.

The physical sky is never the place to look for the "coming Man." He is always raised up to stand among men. His coming down from heaven is provided for prior to the descent of the spirit into the race, which finally raises up the man among men, with the heart of God in his bosom and the name of God on his brow. When he stands among men he will "stand pat" on a platform of absolute righteousness, determined to be such by that plumb-line of integrity, the absolute science of all the laws of universal form and function, eternally operative to produce the highest product of the universe—a Man, the image and likeness of God, its supreme Word-concept, love and wisdom once more made flesh.

The Shepherd from Joseph, the Stone of Israel, is

the son of promise, developed from the holy Seed sown in corruption nineteen hundred years ago. He is declared to be the fruitful son, the Christ, "the firstfruits of them that slept." He is the one man able to say, being born again of the spirit of wisdom and understanding of the law: "I am he that liveth, and was dead; and behold, I am alive for evermore." The last enemy to be destroyed is death in the body. With death destroyed, the Victor, the Overcomer, can say, "I and the Church-Triumphant are one, of which I am both head and body, the supreme Word-concept." This seed of the Woman is given for the life of the church to be triumphant in earth, as the Mother of all living, the world to come. His bow is in the clouds, abiding in strength. His sign is in the earth, a man among men, waiting to make himself known. "My sheep know my voice." God's Voice voices the truth as an absolute science of his form, his functions, his spirit, his life, personal and universal. "Hear ye him!"



THE MICROCOSM AND THE MACROCOSM.

The Meaning of the Words; the Discovery of the Relations of Man and Cosmos; the Seed of the Universe.

DR. C. A. GRAVES.

THE REDISCOVERY of the laws of the universe is the superlative achievement of KORESH; and the system embodying the exposition of those laws is called Koreshanity. The headquarters from which this Integral System of knowledge is promulgated is Estero, Florida. From no other source on earth can the truths of either physics or metaphysics be obtained. The so called civilized world is strewn with schools, colleges, and universities almost as thick as the heavens are strewn with stars, in which are taught fragments and shreds of truth, thickly woven with untruths—the whole constituting a system of fallacy. This is the intellectual pabulum upon which the youth of the land is and has been fed, miscalled education, until they have become totally unable to cope with the problems they confront.

The world of man is falling into chaos. Prosperity and happiness claimed and alleged as existing in any country by its leading men, is untrue and misleading. Its prosperity consists only in the accumulation of wealth, filched by a class that is strong and cunning and unscrupulous, from the producing masses of a country. Such prosperity we admit exists. But if prosperity consists in the entrenchment in the hearts of the people, of the principles of justice and equity; if it consists of the possession of knowledge and the virtue of knowledge of true principles and facts, with the concomitant goods of life, then we most emphatically assert that true prosperity does not exist in any country in the earth today. The mind fed with fallacies is affected exactly as the body when fed with unwholesome food; it falls into disorder and disease. As the diseased body calls for drugs and nostrums to afford surcease from pain by a temporary stimulus, so a diseased mentality calls perpetually for changes in regulations governing the body

politic, in laws governing business, in remedies for social evils; and so the merry dance goes on until the body goes to the worms, and the diseased body politic experiences revolution. Each rising generation thus nurtured on fallacy becomes less and less able to steer the ship of state, until chaos and revolution prevail.

The existence of the words microcosm and macrocosm, Anglicized from the Greek, indicates that there was a time in the far distant past when men knew the facts and principles for which these words stand. Tradition and racial memory have perpetuated little more than the bare words. Webster will tell you that macrocosm stands for the physical universe. This he gets from the Greek roots of the word. He also gets from tradition the further fact that the term microcosm was applied to man. But how or why applied to man, and what relation Man the little universe, sustained to the great physical cosmos, neither Webster nor any other man nor set of men on earth outside of Koreshan Universology, can now tell.

There is involved in those two words the greatest and most important fact that man can know—the knowledge of which fact and its application to society and the body politic, is the absolutely only cure for the ills of humanity, individually and collectively. The exposition of the relationship that man sustains to the physical universe, is a part of that integral, all-inclusive system of truth, the discovery of KORESH, the greatest discovery of this or any other age. The average mind of today, fed as it has been from infancy upon fallacies, having imbibed the nostrums poured out from the “institutions of learning” all over the land, is weak and debilitated, weak-kneed and wabbling on its intellectual legs like a new-born calf; and it stands appalled at the statement that *one man* has discovered the *whole* of truth. The moribund minds of the modern world shrink up and shrivel away, and they refuse to tackle the proposition. It is too much for them; the football tackle is more to their liking.

If the macrocosm (the physical universe) is the utmost and final evolution (unfolding) of the powers and potencies of being or life; its coördinate the microcosm, must be the utmost and final involution (infolding) of those same powers and potencies. This cannot be an abridgment or epitome; it must be the whole, in its least form. Illustrations of these involutions are as thick about us as the sands of the sea. Every seed is either partial or a complete involution of the life that it represents. It is through the alternating forms of evolution and involution that all life is perpetuated. There is no other way for such perpetuation. There are no exceptions to the laws that govern the universe. The law that applies to every form of life in the universe, applies to the universe itself. The universe involves its entire life in its perfect seed. That perfect seed is the perfect Man. Hence the Man, individual and personal, is the microcosm.

It is through the periodic and recurrent production and manifestation of this microcosmic man that the universe is recreated and perpetuated. This is *what* the


microcosmic man is. *Who* is he, and *where* is he? If Koreshanity answers what this microcosmic man is, it can also answer who and where he is. Hundreds and thousands of men who pass for learned, mouth the name of God; all humanity professes to worship Deity under some name. This is because there is a racial instinct, derived from the past when the nature and character of God were known. Out of the millions of men now living, only one man knows the nature of Deity. The microcosmic man is God; God is the perfected man. This is the seed of the universe. He is the involved product of all its activities, the involution of all forms, the cause of all motions. There is nothing in the great universe that is not in this Man in its archetypal and least form. Seas and land constitute the physical environment. These exist in their corresponding archetypal form in the microcosmic man; and so of all the lesser things. The universe could not be unfolded did it not coincidentally infold itself into its least or seed form. The two processes are essential coördinates.

History records the fact of the existence of the microcosmic Man. His name and the date of his birth are the most widely and universally known things in the earth, for he trod the earth less than two thousand years ago; and as a consequence men now write 1905. His name was Jesus; and although he was born in a stable, of the humblest parentage and never attended a university, had no degree, was despised by the so called great of his age, and condemned and murdered by the pious—yet so potent were the inherent forces of his being, that today he is called Lord or Master by the millions. These forces of his being (he being the involution of the universe) expend themselves into their evolution throughout a period of twenty-four thousand years—one twelfth of that time has now about elapsed.

What do you think of the intelligence of the high-priced preachers of Christianity, who cannot read between the lines something of these facts, when they are so familiar with the descriptions of the man? “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.” “By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.”


We have seen that seeds are at times only a partial involution of the life they represent. The seed of the “pound-sweet” apple planted, produces a sweet apple, but not of the quality of the pound-sweet; but graft into that seedling a bud from the same pound-sweet tree, and you secure a perfect pound-sweet again. This is because in the circulation of the life forces of the apple through the tree, a part becomes involved in the bud and a part in the seed. Their union is necessary to complete the apple.

So likewise, and from corresponding causes, there may be many partial involutions of the Seed-man. In the manifestation at the end of this dispensation, there is a complete involution of truth and life in ultimates, in scientifics. This is the scientific reason why, independently and outside of, and infinitely beyond all the learning of all the schools, KORESH is enabled to bring to light and to bestow upon humanity the priceless gift of the knowledge of God—the knowledge as to *who* and *what* and *where* He is; thus reading the riddle of the microcosm and the macrocosm.



In The Editorial Perspective.

THE EDITOR.



THE LAW OF OPPOSITES is operative in every domain of existence. There are contrasts so strong and bold as to force themselves upon the attention of the mind. Yet there are those who deny the existence of the law. To such there is no evil, no devil, no real darkness, no universal contrasts. If there were no contrasts, there could be no comparisons, no steps leading to extremes. The law of opposites is recognized in geometry; if it were not there could be no demonstration of the laws of form. The rational mind must hold to the principles of direction—to and fro, up and down, opposite sides of the world. The law of opposites is recognized in logic; it is even held by logicians that it is impossible to reach a conception in a line of reasoning, without at the same time entertaining the opposite conception. Metaphysicians have universally recognized the legitimate use of the words physics and metaphysics. There is a physical world; of its existence we are most emphatically conscious. There are five senses which are in constant touch with the external world, and we are impressed with it through these several avenues. We conceive of form and perceive form; in the external world there are the forms, and in the mind there is the impression of form. The image of form in the mind would not be possible if form did not really exist in the physical domain. The metaphysical world would not exist if there were no physical world; physics and metaphysics are interdependent sciences, as the physical world and the metaphysical realm are interdependent conditions or states of existence. The mind that is ready to deny the existence of evil is ready to deny anything that is real. No one who presumes to deny the existence of evil ever acts in accordance with his assumptions. Evil is a term denoting the opposite of good—not the mere absence of good, but the antithet of good. Evil is therefore *not-good*. The existence of evil is as positive a fact as the existence of good itself. Conclusive demonstration of the existence of evil is possible through the laws of physics. The metaphysical world is the counterpart or coördinate of the physical; that is, there is in the mind all that corresponds to things and states and conditions and qualities in the physical world. If there is nothing in the physical world that is hurtful or productive of injury to man, then there may be nothing in the moral or intellectual or spiritual world detrimental to human progress. One need not go very far to find substances destructive to human life. One naturally is selective of substances for food, avoiding as far as may be, that which would produce evil results. If there is no evil, why should one exercise care regarding sanitation? If all is good, if all is warm, if all is light, why not partake of anything no matter how apparently loathsome it may be? Why wear clothing as protection against cold? Why use lamps of any form at night? If evil, and cold, and darkness are recognized and felt and known to exist in the external world, the conclusion is forced that corresponding conditions exist in the domain of the metaphysical. That which denies the existence of half the universe is certainly detri-

mental to the progress of the mind, and must stultify the intellect. One of the strange things of modern times is that while asserting that "all is mind," one should declare that matter is lifeless and inert. It would seem that if all is mind and mind is life, matter should be included as mind and as among the living things. It is not true that all is mind; yet it is true that matter is alive. Matter is not dead nor incapable of motion. If it were true chemical or alchemical action would be impossible. What results when iron is subjected to the action of nitric acid? The acid attacks the metal, and there are all the evidences of aggression and resistance and defense that are manifest when men or animals attack each other. If matter were inert, and incapable of motion, what moves when motion is perceived in the destruction of the metal by the acid? The matter of the physical cosmos is alive. It is a great organism constituting the lowermost kingdom of existence. It carries on its processes as persistently as do the animal and human worlds. The sun, moon, planets, and stars all move regularly in their orbits. The tides sweep the seas, and the air circulates in the space of the cosmic hollow. Even the crystals grow like plants, and living cells multiply in the mineral plane as in the higher kingdoms. The universe is alive; and Koreshanity reveals not only its form, but the laws of its function and its relation to God and man in the support of life that is eternal.

THE REVOLUTION in Russia is now the principal drama being enacted on the stage of the modern world. The actors embody forces of contention over great national issues; and already victories have been signally won over the autocracy; and the scenes pass in rapid succession. The audience is the world, and universal attention is directed to the stage of conflict. The lessons to be learned from the events in Russia are numerous; they are the lessons of history; and modern history is being filled with the records of the startling and the extensive. The magnitude of the difficulties in Russia has been underestimated. The law of retribution is operative in the domain of the Czar, and bloodshed is necessary to the remission of the sins of despotic powers. The Russian head posed as an apostle of peace, and unwittingly fulfilled prophecy. When the sea was smooth for a brief day, the Czar imagined that fair weather could be maintained. He thought his voice would counteract the elements of storm, and oil on the face of the waters would prevent the billows and breakers from marring the picture of peace. The Apostles of the early church knew of the impotence of the would-be rulers to cope with the elements of anarchy destined to sweep the modern world. They foresaw that they should say "Peace and safety;" and that the startling results would be, not the peace expected, but sudden destruction. The echoes of The Hague conference had scarcely died away, when the Russian war-cloud began to gather on the eastern horizon. Russia had trouble with Japan, and terrible were the results. Russia was destroyed as a sea power, and the foundations of the throne

undermined. Safety was thought to be secured through the treaty of peace; but no sooner had peace been proposed than actual uprising began in the Czar's domain. The revolutionists have exerted an immense power over the millions of Russian subjects. The people at large resent the offers of the Czar to form constitutional government. The people do not want the Czar at the head of Russia any longer. They want entirely new elements at the helm of state. Millions desire the separation of state and church in Russia. Under present conditions peace in Russia is impossible. While the Czar had a great army and navy there was enforced peace; he proposed disarmament to the powers. The effect of disarmament is now apparent to the world. Russia was forcibly disarmed, and there is revolt at home; but the revolutionists are not sinless. It is not a question of righteousness versus absolutism in Russia; it is a question of one powerful faction of this resent evil world against another faction; liberty will not come through the success of the Russian revolutionists. Upon the ruins of the old world, the old age, a new form of society must rise. It is known in prophetic circles as the Kingdom of God, and the new church and state as the new heavens and earth. The Prince of Peace is a divine character, and the peace he brings is lasting.

A CHINAMAN, editor of a Chinese daily in San Francisco, recently made a ringing speech before the National Civic Federation, in New York. In his speech he made a severe arraignment of Americans for maltreatment of the Chinese, and he said a good many things that are true. China has been peaceful for a long time; the Chinese are a peace-loving people; but their representative referred to predicts a rapid change. China has learned that to stand as a power in the world its people must learn well the art of destruction of human life; they must become warriors. "A nation has no right," it was said, "except what she can enforce by might. China is preparing to be able some of these days to be a great nation, so as to kill the greatest number of men in a given time with the least expense; and then, and not until then, will she be looked upon as a great nation. The man who kills a thousand men is worshiped almost as a hero, while the poor devil who kills but one man is executed as a murderer." Modern progress is recognized as progress in competition, in war, in tyranny of money, and in the mad race for wealth. This describes the condition that prevails in the civilized world of Christendom, and represents the most apparent fruit of the influence of modern Christianity. The evil of opium smoking is admitted; but the charge is made that a worse evil prevails among Americans—and that is the whiskey habit; and of the two evils the Chinese editor would tolerate the opium. "Whiskey raises the passions which transform men into brutes; opium transforms them into living corpses. The American filled with whiskey comes home and kicks his wife. The Chinaman under the influence of opium goes home, and his wife kicks him." In the one country paganism prevails; in the other so called Christianity, which is rapidly becoming associated with all that is corrupting to national and vidual life.

BISHOP SEYMOUR, an Episcopalian clergyman, deplors the general immortality prevailing among people in high places, and scores prevailing graft and high finance. The question arises in thoughtful minds, "To what extent is the modern church responsible for the prevailing conditions in society?" The church is faithless, while professing salvation by faith alone. The modern church has not set the world an example of good works. It has set about the task of teaching men how to die, but not how to live. It has not shown men that "good works" necessarily follow letting our "light shine before men." The fallen church has bolstered up a false system and a false life; and the product of such a combination is corruption of morals. It has been so easy to be "forgiven" under the ministrations of clergymen, that practically no restraint has been put upon the world's evils by the church. The prevailing false idea of the atonement has formed the basis of excuse for the commission of every crime in the category. Even license to commit sin has been granted to members in the Roman church; and in Protestantism the idea has been held out that man is so depraved that it is useless to undertake to live the ideal Christian life; and so the weaknesses of members are excused. The law of the land punishes; the clergyman condones. What the church has said about moral life has availed nothing in the face of the onward sweep of church declension.

ONE OF the most persistent enemies of freedom and reform in Russia is Pobyedonostzeff, procurator of the holy synod and representative of the civil arm in the Russian church, who recently resigned his position. Progressive minds rejoice at the signal passing of his power. He was representative of the despotism of the modern Christian spirit. It is said that he did more to block the way to reform in Russia than any other man. He had the Czar under his thumb, and his power was great. He is a fanatic, and it has been said of him that he was cast in the mold of the Inquisition, and is an absolutist of the most unbending and unyielding character. Religious despotism in Russia is waning contemporaneously with the fall of autocracy. The spirit of persecution of the Jews in Russia finds its potent source of impulse and action in such men as the resigned procurator of the holy synod. The long name of Constantine Petrovich Pobyedonostzeff no longer constitutes a bar to the progress of liberty.

PERHAPS Walt Whitman had no very high conception of life; he was a poet withal, but one attuned to the elements of mortality. Of life he said: "As to you, life, I reckon you are the leavings of many deaths. (No doubt I have died myself ten thousand times before.)" Every mortal embodiment is but the "leaving" or precipitate of a death in the spiritual world. It is true, however, that the resurrection of life is from the dead—that is, the mortal world. He that is most dead is the most alive, paradoxical as the statement may seem; for when a man has passed through all the experiences of the cycle of death he is made alive because he is completely dead as to all that is mortal. The Immortals emerge from death to life.

The Open Court of Inquiry.

THE EDITOR.

The Souls of Animals.

"I enclose slip from one of our local papers, the contents of which I should like you to consider from the Koreshan standpoint in the Court of Inquiry. We are always interested and instructed by your answers to questions on the various topics treated of there."

The newspaper clipping referred to is concerning Professor Howison's declaration that animals have souls and conscience, and are capable of reflex mental action. He holds that the souls of animals resemble the soul of man and have eternal life. "Once you admit that they have intelligence, then you must admit that they must exist eternally just as much as you will."

The Professor has only a vague conception as to the souls of animals. He observes evidences that animals possess intellectual faculties, and he therefore concludes that anything that reasons must be immortal. This is an old idea of the modern church applied to the animal kingdom. The fact is the soul of man is *mortal*. Eternal life is not guaranteed to man by simple virtue of the fact that he has a soul and a conscience. Eternal life is attained by men who have completed their career in the path to perfection of character and life.

Koreshanity declares the fact that animals possess souls. It reaches this conclusion through no vague conception or guess; it presents the science of the constitution and character of all things. Every atom of matter has a soul peculiar to itself; and progress in the mineral kingdom is due to activities and interaction through alchemical metamorphosis. Every experience of an atom augments its soul, until it is prepared to pass into a vital plane. When atoms are incorporated in animals they bring into the animal plane the sum total of their experiences in planes beneath. The support of both animal and human life is in the activities and experiences of the lower kingdoms. The soul-force of a chemical element is its heat and magnetism; the light of a combustion is electric and corresponds to the light of the mind. Every living thing in the animal kingdom possesses a degree of intellectual

power; and also a soul, since every kind of life has its quality of affection, the spirit of its blood.

The souls of animals ascend; they become incorporated in man. The physical support of human life is in the animal, vegetable, and mineral kingdoms. The souls and spirits of animals in perfect form and degree were incorporated in Noah, the Ark and Breath of God. God is full of animals, for he possesses an animal life. Visions of God by the prophets are described in terms of animal description. If animals—aye, if plants, and even atoms and molecules of matter, did not possess souls after their kind and in their own degree, they could not sustain human life, they would not constitute nutriment for the animal nature of man.

All that makes up the animal kingdom, even all that enters into the constitution of the soil and sea and air, was once in the human world. Everything has been in touch with human life; it is permeated with that which has been cast off from human existence; and in its ascent there returns to man what belongs to him. The way in which the divine Man inherits the universe is by involving in himself what was produced in the activities of the descent of life in ages past.

The animal world has its own spiritual spheres, the basis of which is the animal world in the aggregate in the natural. The only way in which animals can enter the heavens of the human world is through some form of absorption into the human plane.

What Goes Up Comes Down.

"Sometime ago in conversation with a mechanic regarding the Cellular Universe, the statement was made to me that records are to be found in the War Department (though it appears doubtful to me), of experiments made in firing cannon-balls into the atmosphere from large guns; and that the balls did not return to the earth. If true, how do you explain it?"

If the statement were true that such records exist as above referred to, perhaps the best way to explain the results of the experiments would be by the use of a well-known and much-told

joke on the Irishman, who had been arrested, tried, and sentenced for assault and battery. Only a few witnesses were found, and they testified for the state. The Irishman was defenceless, except when asked if he had anything to say when called up before the judge: "Your honor, Oi think it is not just to fine me because two or three men said they saw me stroike the man, when Oi can go out on the sthrate and find a hundred men who *didn't* see me stroike him!"

Records of what men *do not* see are of little value; they are negative. Balls fired into the atmosphere may fall anywhere within a radius of a number of miles—dependent upon the position and angle of the gun; and who would search so diligently over square miles of territory to find where a ball fell into the earth or water?

Experiments have been made with balls fired from upright cannons. The balls invariably fall back to the earth. Such experiments are made to test the hypothesis of the earth's rotary motion. It has always failed to prove the theory, and the experiments availed nothing. So today, after trying numerous tests, astronomers are still searching for some proof of the earth's motion. Perhaps the mechanic referred to thought of the "experiments" to show that we live on the outside. Let him try again.

Changes on the Moon's Surface.

"How do you account from the Koreshan view-point, for the changes on the surface of the moon? Is there volcanic action, as stated in a recent article in *Collier's*? Is it true that stars, etc., may be seen through the moon?"

The moon we see in the sky is not, as generally supposed, a solid body of ponderable matter. The visible moon is a reflex, a picture of what is beneath in the shell of the earth. Changes may be extensive enough in certain portions of the earth's shell to become apparent in the X-ray impression in the sky. Professor Pickering attributes such apparent changes to volcanic action on the moon; of course, he is as far off in that conclusion as he and his colleagues are concerning the character

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of the earth and the moon. The "pits" and "protuberances" observed in the moon are neither mountains nor craters, the visible moon not being a world of matter in space. The things observed in the lunar picture are in the earth—that is, in the earth's shell.

It is true that stars of the first magnitude and planets have been observed through the moon; and even the sun has been seen through the moon during a solar eclipse. In a few instances, there have appeared to be holes in the moon during an eclipse, through which bright light shone. Proctor tried to explain the fact that stars have been observed through the moon, by saying that at the time of occultation of a star by the moon, the appearance of the star behind the moon was due to optical factors, the brilliant impression still remaining on the retina of the eye. But this explanation is far-fetched, and does not tally with the facts of actual observation.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Arena.—The December *Arena* contains an interesting and varied table of contents. With the current number it closes the thirty-fourth volume, and gives promise of continued success. A full page portrait of Count Tolstoi appears, with others, as well as a beautiful reproduction of Mr. Elwell's great statue, "Egypt Awakening." There are also four full-page original cartoons on the dollar-worship of the age, drawn expressly for the *Arena* by Garnet Warren. There are numerous other illustrations. "The Economics of Moses" is an interesting paper by Professor Geo. McA. Miller. Frank Vrooman writes "Uncle Sam's Romance with Science and the Soil;" and Duane Mowry, "The Reign of Graft in Milwaukee." There is an extended editorial on Tolstoi and the Land Question; also a sketch of DeMar, a cartoonist of contemporary history. The publisher's announcement of the *Arena* for 1906 is attractive.

Health-Culture.—"Learning How to Rest Awhile" is an excellent and common-sense article in current *Health-Culture*, fully illustrated. It contains useful suggestions that give comfort. Another good article is on the subject of unconsidered factors of disease. The Coconut is a subject of special illustration, the photographs being taken in Jamaica. The departments of *Health-Culture* are specially interesting this month. 10 cents per copy. 151 W. 23d street, New York City.



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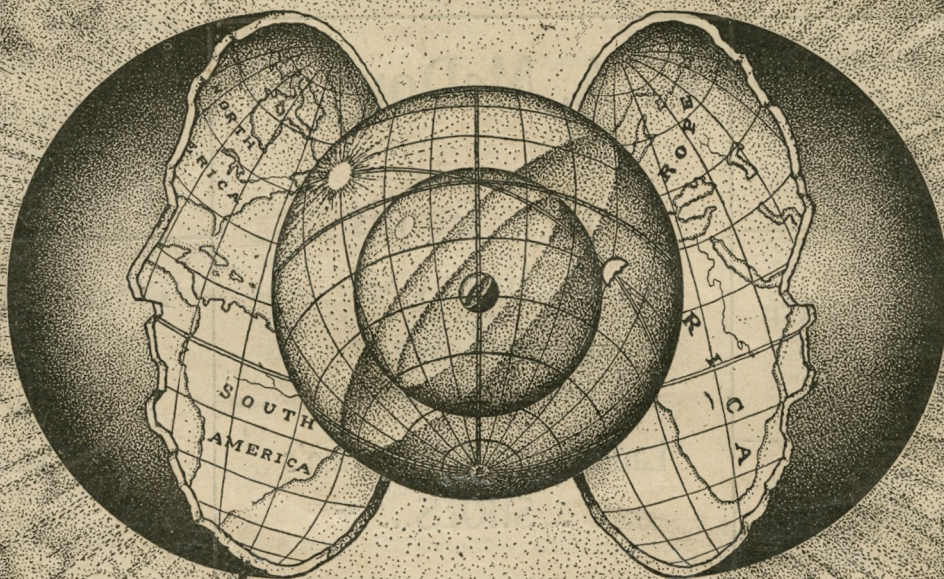
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